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:: :: CENTRAL SECRETARIATE OF SODALITIES OF OUR LADY :: ::

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RISE OF THE SODALITY IN IRELAND

The tercentenary of the Dublin Sodality of Our Lady celebrated during the week of May 20–27 this year in that city, was the happy occasion of a very profitable sketch of the history of the Sodality of Our Lady in Ireland. Printed in pamphlet form by the Irish " Messenger " office, it comes from the pen of **Father John MacErlean, S. J.**, who as historian of the Irish province, has personally examined the documents.

From its earliest days (1540) lay organizations were formed by our Society in which insistence always was placed on daily examination of conscience and spiritual communion, and on the frequent reception of the Sacraments. *The Sodality of the Blessed Sacrament*, founded by the Franciscan who later became Pope Sixtus V, was highly commended on Aug. 8, 1564, by Father Polanco, then Secretary of the Society, in a letter to the Primate of Ireland. 1565 saw the establishment in Limerick of *a students' Sodality* very similar to that begun by Father Leunis two years before in Rome. Persecution, however, broke up the Limerick school, and it was only in 1598 that the Roman Sodality commenced its existence in Ireland.

It was the famous **Father Henry FitzSimon, S. J.,** hammer of heretics and ex-heretic himself, who on returning to his native city of Dublin in April, 1598, saw the need of an organization to preserve the faith and revive the practice of piety among the laity, and he selected the Sodality of Our Lady precisely because he had seen its beneficial effects on the Continent. The exact date on which Father FitzSimon founded the Sodality does not appear, but it was sometime prior to June 20th, 1598, as a long letter written on that day by Rev. Patrick Hamlin, a secular priest of Dublin, to Father Nicholas Leinach, S. J., of Lisbon, informs us that immediately after a High Mass which Father FitzSimon had caused to be celebrated and at which he had preached with great fervor — the last High Mass in Dublin had taken place *forty years before* — he admitted very many of those present to " *the Sodality of the Blessed Virgin Mary. This Sodality, which he has established in that house and in the houses of other families of the first rank, is flourishing and contains a great number of Sodalists.*"

And Father FitzSimon writing to Father General Aquaviva, Nov. 25, 1598, says: " *without (the Sodality) we shall not be able to do anything worth talking about, for the people here are led to practise piety and especially to frequent the sacraments more by example than by word.*

**** All the citizens of Drogheda have given in their names for it.*"

" *It has been the occasion of arousing many to the practice of piety,*" wrote Father Field, Vice-Superior of the Irish Mission, " *and of winning back many from evil habits.*" And in a letter to Father General, on Dec. 22, 1601, he added:

" *In this as in other kingdoms the Sodality of the Blessed Virgin Mother of God, to whom this people is intensely devoted, has had no small influence in promoting piety and devotion in Christian souls.*"

One of the chief works of Sodalists, according to Father Christopher Holywood, in his letter to Father General of June 16, 1605, was the instruction of the ignorant in the absence of priests.

What brought forth these testimonies was the **long struggle to obtain aggregation** to the Prima Primaria. In 1600, aggregation could only be allowed to Sodalities attached to our colleges, churches and houses, and there were no such establishments in Ireland. Even when a brief of Clement VIII (" *Cum Sicut Nobis* ") Aug. 30, 1602), authorized the aggregation of sodalities in our *residences*, it was doubted if the decree included the precarious residences of persecuted priests. Then in 1609 word was sent from Rome that Sodalities might be erected where Ours had *permanent stations*, but such stations could not exist owing to the persecution.

Finally, another petition of the Superior of the Irish Mission, strongly endorsed by the Archbishop of Cashel, was forwarded to Father General.

As to how this petition was disposed of, Father Mullan, historian of the Prima Primaria, and Father McErlean differ. But as the latter had access to correspondence and documents in Ireland not within the reach of Father Mullan, one is inclined to rely on Father MacErlean's conclusions.

According to him therefore the Irish Sodalities were juridically aggregated (1) to the Prima Primaria in the following fashion. The petition of the Superior of the Irish Mission referred to above, was brought to the attention of the Pope in *July*, 1617, (2) and an August 20, 1617, Father General Mutius Vitelleschi announced that he had been empowered by the Pope to *aggregate* the Sodality of Cashel. Later, on October 7, 1617 (3), the same favor was granted for the Waterford Sodality (4), and on the same occasion Father General was able to declare that thase graces were available also for women. Other Sodalities were similarly dealt with.

Here a new difficulty arose. The Irish Sodalities asked for diplomas of aggregation, but were refused them on Dec. 28, 1619, on the ground that such diplomas could not be issued except where the Society had permanent domiciles. After again petitioning the Pope, Father General at last wrote on Nov. 19, 1621, that he was sending on the diplomas for all the sodalities already *aggregated*. The Dublin Sodality diploma issued in 1928 still exists and recites that the Sodality is *aggregated* to the Prima Primaria. This frequent use of the word " *aggregated* " in so many letters of the Generals' touching petitions which formally demanded aggregation, and in a case where the Generals had had serious doubts as to their power to aggregate, compel one to agree with Father MacErlean in regarding these Sodalities as *juridically aggregated*.

That no record of the aggregation could be found in the Registers of the Prima Primaria is no conclusive proof of non-aggregation.

The chaotic state of the records of the Prima Primaria when Father Mullan first began his investigations, the discoveries made in different college libraries and those since made, greatly weaken any argument based on the Registers (5). Indeed the lists of aggregations to be found in various places differ widely. Where a copy of the Register of the Prima Primaria names only *six* college Sodalities aggregated in 1586, another list names *sixty*. Possibly in this latter register, the names of the missing Irish Sodalities will be found. Again, record of their diplomas may have been made only in the Curia, on account of the special difficulties which had to be overcome in order to issue them.

The power to aggregate really rested with the Father General and it was partly the desire to honor the Prima Primaria which made Father General Aquaviva, for instance, in 1601, require that in addition to the petition addressed to himself, another should also be addressed to the Prima Primaria. Hence in a special case, aggregation might well be granted without informing the Prima Primaria.

That every aggregation was not noted on the Prima Primaria records is clear in several instances. Thus in the time of Father Beckx, a Venetian Sodality petitioned for a new diploma because the old one, issued centuries before, was falling to pieces. No record of the aggregation could be found at Rome, but the ancient diploma was accepted as incontrovertible evidence of the aggregation which it asserted.

However, whatever the musty records of the past may reveal as to their valid aggregation, the modern propagandist of the Sodality of Our Lady will derive great aid and comfort from the accomplishments of those very real and sturdy organizations when the public jail was the closest approach to a permanent residence for every zealous Jesuit. It was to such a residence that Father Henry FitzSimon, the great founder and director of the Dublin Sodality, was consigned in 1599, the year in which he begged of Father General that the Dublin Sodality « *be not only recognized but incorporated with the Primaria.*"

In those days, Faith was strong, but practice was weak; morals were in a bad way. Into this laxity stepped the Sodality with its monthly confession and even weekly communion, where non-Sodalists thought they did well with one communion a year or at most three or four. Meditation, spiritual reading and examination of conscience, were ordinary practices of Sodalists.

Then there were bodily penance and the closed retreat. And such funerals: " *Masses, not flowers* " was the order of the day for the deceased Sodalist. Crowds of non-Sodalists came to hear the Office of the Dead chanted in the black-draped oratory and followed by a sermon; the poor received their alms collected among the Sodalists on the spot; Masses on the next day also attracted many of the faithful.

Charity in manifold ways was practiced. Young Sodalists kept watch and even forcibly resisted the priest-hunters, thus helping priests to discharge their sacred duties among the people; and even among the prisoners in the jails. They got on juries and refused to indict Catholics who were accused of non-conformity with anti-Catholic laws, and in many places they saved the faith by collecting money to pay the fines of such unfortunates.

In 1661, Father William St. Leger declared that while the Sodalities flourished, candidates were never wanting for the seminaries beyond the seas and for the religious orders.

(1) Father Mullan denies aggregation, but says that *the indulgences of the Prima Primaria were extended to them.*

(2) Father Mullan says that Fr. Gen. Mutius Vitelleschi had an audience with the Pope about this petition on *October* 6, 1617.

(3) That is, one day after what Father Mullan asserts to have been the first audience on this subjects.

(4) Father Mullan asserts that on October 6, 1617, vivae vocis oraculo, indulgences were extended to the Waterford *and Cashel* Sodalities. In " *The Sodality of Our Lady studied in the Documents* ", the document quoted by Father Mullan is a printed pamphlet, entitled " *Esposizione di Fatto e Diritto sulla canonica istituzione e continuazione della Congregazione Prima-Primaria del Collegio Romano e delle altre unite ed aggregate,*" and prepared in the last century by "order of Father General" (no author mentioned).

(5) See remarks of Father Mullan passim in his summary notes on the Prima Primaria archives, " *History of the Prima Primaria,*" pp. 17 et seqq., on Vols. XVI, XIX, XXIII, XXV.

These are just some of the high lights which we have taken from **Father John A. MacErlean's** pamphlet entitl d: "*The Sodality of the Blessed Virgin Mary in Ireland . . . a short history*„ published in May, 1928, by the Irish Messenger Press, 5 Great Denmark St., Dublin, C. 14.

It is well worth placing in the hands of every Sodalist in our Parishes and our Schools.

What is twopence for 20 pages of such inspiring information?

King, Cardinal and Sodalities in Toledo

The three Sodalities of Toledo, — for Cadets of the Infantry Military Academy, Young Men and Boys, — invited the new Cardinal Primate, Don Pedro Segura, to say Mass for them on "Pope's Day," February, 1928. His Eminence in accepting, was greatly pleased that his first public function should be connected with the Sodality. The communicants at the Mass totaled 300. In the afternoon, H. E. was honored with a public academy given by the Cadet-Sodalists.

Some days later, the King was to make a public visit to Toledo, and His Eminence arranged for the King to spend an hour with the Cadets' Sodality of which Alphonsus XIII is the "First Sodalist" and Honorary President. The cardinal confined attendance at the meeting to the present Cadet Sodalists and to former and honorary members among graduate officers, all of whom were to wear the Sodality medal. Finally, H. E. obtained the presence of the entire Jesuit Community of Toledo, both Fathers and Brothers, saying that he wished thereby to make perfectly plain that the Sodality of Our Lady is something peculiarly the Society's own.

Responding to an enthusiastic address of welcome, delivered by a Cadet Sodalist, the King said in part:

"*Never forget when you leave here that you belonged to this Sodality, because every man who has worn the uniform of a soldier has been encouraged to do his duty by the strength which came to him through his faith.*"

"*One of the marks I always desire in my officers is that they have faith, because having faith, they will be good Catholics, good soldiers and good Spaniards, and being good Spaniards will always do honor to the name of Spain, which is what I desire that my soldiers always do.*"

After the reception, the King continued to speak of the Sodalities to the Director, *Father Eliseo de la Torre.*

"*We must preserve religious ideas among the officers,*" said His Majesty" *so as to oppose people who are trying to destroy the foundations of society.*"

The King mentioned with satisfaction that Sodalities exist in most of the Spanish schools for army officers, and he express d an earnest desire for a Sodality in the rest, namely in the General Academy and in that of Valladolid.

Distinguished Directors

By Father Augustine Lamprecht

(Austrian Prov.)

(continued)

Fr. John Maldonatus, † 1583; fdr. and dir. of 2 sodd. in Lorraine.

Fr. John Leunis, † 1584; Founder and director of the 1st Sod. at Rome; 1567 at Paris; 1569 in Billom.

Fr. Gregory Mastrilli, † 1593; fdr. and 1st dir., Sod. of Nobles, Rome.

Fr. Gaspar Haywood, † 1577, 1st dir. Stud. Sod., Munich.

Fr. Mathias Ricci, † dir. in Nanking and Peking.

Fr. Francis Coster, † 1619; fdr. and dir. of sodd. in Cologne and other cities of Belgium and Lower Germany.

Fr. Alexander Dobokay, † 1621; fdr. and dir. of 1st sodd. in Transylvania, (Siebenburgen), Hungary, and Croatia.

Fr. John Falko, † 1621; fdr. and dir. men's sod. in Aschaffenburg (Bavaria).

Fr. Martin, Becanus, † 1624; for 30 yrs. dir. of priests' sodd. in Würzburg, Mainz, and Vienna.

Fr. Francis Pavone, † 1637; fdr. and dir. of priests, sod., Naples.

Fr. Jeremiah Drexel, † 1638; 1st dir. of citizens' sod. in Augsburg.

Fr. Piachy, † ; in 1648, dir. university sod., Prague.

Fr. James Balde, † 1668; dir. stud. sodd. at Munich and Ingoldstadt.

Fr. Augustine Strobach, † 1684; martyr; dir. in Znaim, Eger and Hradisch.

Fr. John Crasset, † 1692; dir. for many years at Paris.

Fr. Henry Scherer, † 1704; dir. stud. sod. for many years at Munich.

Fr. John Baptist Delpuits, † 1811; revived Sod. for men in Paris, 1801.

Fr. Peter Ronsin, † 1831; in 1830 dir. of Paris Sod. for men.

Fr. George de Waldburg-Zeil, † 1866; dir. citizens sod., Cologne.

Fr. Clement Schrader, † 1875, fdr. and 1st dir. men's Sod., Vienna.

Fr. Charles Franchet, † 1879; dir. in St. Etienne.

Fr. John Nep. Stöger, † 1880; dir men's sod., Vienna.

Fr. Joseph Schneider, † 1884; dir. in Münster and Mainz.

Fr. Augustine Link, † 1886; for 25 years dir. stud. sod. in Feldkirch (Tirol).

Fr. Adoph de Doss, † 1886; dir. stud. sodd. in Münster, Bonn, Mainz and Liege.

Dr. Francis Xavier Witt, † 1888; 1862-67 dir. men's sod, Ratisbon.

Fr. Theodore Schmude, † 1889; dir. in Graz and Vienna.

(To be concluded.)

FATHER LUKE ETLIN
O. S. B.

On Dec. 16, 1927, between Clyde and St. Joseph's, Missouri, Father Luke Etlin, O. S. B., was fatally injured in an automobile accident and died a few moments later.

He had become a Sodalist in 1883, at the age of 19, while a boarding student of the Benedictine Fathers in Engelberg, Switzerland. In a short time, he joined the order, but before reaching the priesthood, migrated to the United States, where he entered the Abbey at Conception, Missouri, and shortly after ordination, became chaplain of the near-by monastery of Clyde. It may be said of him in every sense of the word that he " edified " the whole monastery, for, besides building the material edifice, by his virtues and unflagging zeal, he also built up the spiritual edifice in the hearts of all who dwelt in the monastery. His labors in this capacity lasted for 35 years. Many layfolk also were brought to God through " *Tabernacle and Purgatory*," a Eucharistic periodical which Father Etlin edited for 23 years, leaving it with 300,000 subscribers

His greatest work however lay in the ardent and unintermitting campaign which he carried on in „ *Tabernacle and Purgatory* " to obtain **funds for the education of poor seminarists** in the Central European countries which were so much impoverished by the war of 1914-18. Addressing himself to families which regretted not having given a priest to the Church, he proposed that they adopt a seminarist in Europe and help him as their own until the end of his studies. As usually happens, extraordinary liberality was shown by the poor and the middle classes, and so Father Etlin was enabled to help 3,000 students in Austria, Germany and Czechoslovachia on their way to the altar, among them being 160 students of our theological seminary at Innsbruck and a considerable number at the German-Hungarian College in Rome. Just three days before his death he sent his last donation to the Seminary of Innsbruck. Many religious women and private persons in Central Europe owe their lives to the alms collected by Father Etlin.

No wonder therefore that H. E. Cardinal Faulhaber of Munich some years ago referred to Father Etlin as one of the greatest benefactors of the race; and made a special visit to him on occasion of the International Eucharistic Congress in Chicago, Ill. two years ago. The present Holy Father, Pope Pius XI, also acknowledged benefits received by him from Father Luke, as he was usually called.

Judging by his letters to numbers of Ours and from the testimony given after his death by nuns of Clyde, Father Etlin was extraordinarily devoted to the Blessed Virgin, and on the very day of his death, just before leaving his room in the monastery, he had very devoutly kissed an image of her which he had adorned and venerated for a long time past.

SODALITIES IN SISTERS CONVENTS.

As Director of the Sodality of the " Children of Mary " in Sacred Heart College here, I have been looking over the documents and history of this Sodality, and I find that many grave errors have been committed so that I am fully persuaded that the Sodality has no canonical standing whatever. The errors committed were:

1. The site of the Sodality has been changed. With the passage of the years, the Sisters of the Sacred Heart founded a new college while continuing to operate the old one and as they deemed it more convenient to have Sodality meetings in the new college, they transferred the Sodality thither without any permission.

2. The class of persons was changed also. The Sodality's members married in due course, but never left this Sodality and thus the Sodality came to be for women of all ages.

3. The title and the secondary patron were changed. No one thinks of St. Aloysius any more, although he has been the secondary patron of the Sodality from the very beginning; and the only title now used is the *Sodality of the Children of Mary of the Sacred Heart.*

4. There is no evidence anywhere that the rules and indulgences were shown to the Ordinary.

5. All the Sodalists, and especially all the sisters, are thoroughly persuaded that this Sodality is not at all connected with the Prima Primaria but is another Sodality which the Sisters of the Sacred Heart are accustomed to institute in their colleges; still no document can be found to support this view.

6. Moreover, I believe the first erection to have been invalid, because in 1856, Father General had not yet been authorized to erect Sodalities for externs, such as this.

7. The Sisters have considered themselves the misstresses of the Sodality and hence in these two colleges and in three other colleges for ten years, they have admitted girls without consulting the priest in charge and even without his knowledge.

8. As to the rules and indulgences of the Sodality of Our Lady, they know nothing of them, and instead they have brought in the rules and indulgences of the Sodality spoken of above.

What should be done?

I.

Something was said of these Sodalities in general in " *Acies Ordinata* „ last month, page 37.

II.

(Each of the following answers bears the number of the corresponding difficulty set out above.)

1. **Site of the Sodality**. Regarding Sodalities outside our houses, for a change of site (and providing the new site is to be in the same diocese), it is enough to have the permission of the Ordinary of the

diocese and no new aggregation is required. (*S. C. of Indulgences*, March 15, 1852, apud Mullan, "*The Sodality of Our Lady Studied in the Documents*", n. 1280 sqq.).

2. **The class of persons.** Directors are not forbidden to admit women into a girls' Sodality, providing the number of girls is greater. *S. C. of the Council*, May 10, 1910, apud Mullan, ibid. n. 1977, sqq.

3. **Secondary Title.** This is not of the essence of the Sodality and can be changed without destroying the Sodality. (Even the primary title can be validly (though not licitly) changed with the proper permission, provided however that the new title be one of the *Blessed Virgin*).

4. **The Rules** of the Sodality should be shown to the Bishop before the Sodality is erected so as to receive from him the decree of erection. And we must suppose that the rules were so shown to him, since the Sodality was actually erected. As to the indulgences which are acquired through aggregation, our Sodalities enjoy an exemption from the Constitution "*Quaecumque*" Cf. Mullan n. 763 sqq.; exemption: n. 795 sqq.) and we are therefore not bound to show them to the Ordinary.

5. See the answer to 3.

6. The power of aggregating to our Prima Primaria non-Jesuit Sodalities for any class or for either sex was granted to our Father General by Pope Leo XII, March 7, 1825 (Mullan, ibid., n. 1219 sqq.).

7. The Sisters way of acting cannot be approved, because the Director alone has power to admit persons to the Sodality.

N. B. All these defects were cured by the Holy See at various times individually, and also generally on July 11, 1885, (Mullan, ibid., n. 1642) and June 17, 1908, (Mullan, n. 1951).

III.

What has happened in the case of this Sodality seems to show that the sisters were unwilling that the Sodality should belong to our Prima Primaria, but wished it to be one of the Sodalities which they are privileged to have erected in their houses, and which have a special grant of indulgences. The lack of documents can be explained either by some general rule published by the Mother General, or by the fact that everything was done in the briefest way possible. If this be the case, it is useless to ask for a new aggregation to our Prima Primaria, because Canon 723 of the Code of Canon Law, section 1, prescribes that "for the validity of aggregation, it is necessary that the society... be not already aggregated to an archconfraternity or primary union".

If however, it is certain that this Sodality does not pertain to the Sisters' Sodality and they wish for a renewal of the aggregation to our Prima Primaria, all may be easily effected by using the simple formula, which is customary in these cases and which can not rouse any suspicion. Then to insure proper admission of the present members of this Sodality, it will be enough that on one of the principal feasts, all the members simultaneously renew their consecration to the Blessed Virgin, and they need not know that this act will serve to cure defects in their admission.

THE PIONEER SODALISTS OF COLOGNE

BY SOME OF THEM

From the ancient records of the City of Cologne for the year 1576, we transcribe the following account of the first few months' existence of the first Sodality founded in that city in 1576 by Father Coster. The original document was kindly copied out for us by Father J. Kettenmeyer S. J., Director of a large Men's Sodality in Cologne. The paragraph headings are not in the original.

Dearest Brethren in Christ,

May the prayer of Christ and the consolation of the Holy Spirit unite and preserve your souls for the service of the Blessed Virgin.

(The Origin of the Sodality). The Fathers of the Society had learned by experience in various Colleges of their provinces that great advantage resulted to young men in their studies and to the whole state itself from the Sodality which was started in Rome under the name of the Blessed Virgin Mary and later spread to other provinces such as Italy, France and Belgium. So they thought they would do well to introduce it into the College of the Society in Cologne. Accordingly on March the 4th of this year (1576), 30 young men, students of the same College, assembled and after Solemn Mass had been sung, made a beginning of this Sodality. They had previously made a general confession of their whole lives and a profession of faith according to the formula of the Council of Trent, and had just received the sacrament of the Most Holy Eucharist; they also accepted the rules of the Sodality (without however binding themselves thereto by any vow or other obligatory promise) according to which, they must recite the Rosary of the Blessed Virgin every day, the "Ave Maris Stella" in the morning, and in the evening the antiphon "Hail Holy Queen". Then they are to confess every week, communicate monthly, on the principal feasts of Christ and the Blessed Virgin Mary. Besides, on Sundays and the aforesaid holydays, as well as on the feasts of the Apostles and the Nativity of John the Baptist, all must recite the office of the Blessed Virgin except those who are already bound to recite the regular office of the Church. Finally, every year they must recite the Office of the dead for their deceased brethren.

(Auspicious beginnings). The number of young men was very small in the beginning but now, besides the Theologians (of whom we shall speak later), the Sodality includes about 200 of the college Students. Seeing the great increase in their numbers, and desiring in every one a like increase in virtues and piety, the members by common consent settled on several constitutions so as to make it easier to attain the

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In A. O. 1926, p. 35, we published its rules which were approved in 1592 about 25 years after the above account was written.

purpose of the Sodality, which is that the Sodalists themselves be first properly instructed in the Catholic faith and religion and adopt the morals of good Christians, and then by example and salutary exhortations confirm in the Catholic faith and instruct in holiness of life, not only their other fellow-students but also the persons among whom they dwell and all other citizens and students, and their relations as well. To attain more surely this twofold purpose, namely personal progress and the help of their neighbor, they have agreed upon the following

Constitutions. *First,* that each of the five classes of Philosophy, Logic, Rhetoric, Poetry and Syntax, shall elect every first Sunday of the month one of its members as **Prefect,** and it shall be his duty to *watch over* the conduct of his companions and every day after the classes are over, to confer with the two who held the office of Prefect in the preceding two months, concerning whatever has been observed in the Sodalists that day; and if a **defect** has been noted in any of them, the delinquent must be **admonished** the same day, so that nothing evil or improper may creep into the Sodality.

Secondly, all Sodalists must **carry the Rosary** of the Blessed Virgin and have **holy water** in their rooms, with which they must bless themselves on leaving and entering their room and on going to bed; at the Holy Name **of Jesus and of Mary** they must uncover their heads, or if their heads be already uncovered, they must reverently bow them; when passing by churches also, their heads must always be uncovered, and they must recite the Angelus on their knees; they must always take off their hats to priests, secular and regular, and to teachers not only of this college but of others as well, wherever situated.

Third. To insure their proper instruction in piety, each must have a **fixed confessor** and be perfectly open with him.

Fourth. Once a year, they must make a **general confession,** so as to learn how much they have advanced or fallen back in virtue. This confession is to be made about Quinquagesima Sunday, so that the Sacred Body of Christ may be received by all on that Sunday, partly because this Sodality was begun on that Sunday, and partly that they may exercise themselves in piety and prayers precisely when the whole world is given up to the revelling and excesses (of the Carnival).

Fifth. In every group of students who live outside the College in different houses, the **rules and daily order of the College must** be observed. For rising, retiring, praying, eating and doing everything else at the proper times, there must be in every such house, an overseer elected by the Sodalists; and everyone in the house must obey him. (Thus it is that excellent order reigns in every one of these houses just as if the students lived together under a teacher in a college.)

Sixth. In order to make sure that good will be done to the neighbor and that **no week** go by **without** each one **producing some fruit** in others, each must toward the end of the week report to his prefect in writing what he did that week toward bettering the life of his fellows by instructing them, or aiding them in some way.

(Religious instruction.) These are almost all the constitutions agreed to by all the students of this Sodality. To observe them well, various *ways of acting with their neighbor* have been pointed out to them by their teachers and superiors, and they are instructed in them at their usual meetings on Sundays. There they learn the *method of making a weekly confession* and also a *general confession* of one's whole life; how to *communicate,* how to *hear Holy Mass and sacred sermons* with profit; how to *pray, meditate,* recite the hours, Rosary and other prayers; the various *remedies* against the capital sins; how to acquire *solid virtues*; lastly the explanation of the different *ceremonies* of the Church, such as the sign of the cross, the Ceremonies of Baptism and other sacraments, *holy water,* candles, palms, ashes, processions, "Agnus Dei", and the like. The purpose of all this is that they may be perfectly instructed about everything and capable of instructing others and giving a good account of each of the above subjects. (*To be continued).*

THE ACTS OF CONSECRATION IN THE COMMON RULES

Father Alain de Becdelièvre in an interesting article in "*Les Cahiers Notre-Dame*", (July, 1927, p. 190) discusses the origin of these two acts of Consecration and the connection they have with the Saints whose names they bear.

That of St. John Berchmans is found in the first edition of Father Francis Coster's "*Libellus sodalitatis*', first published in 1576, a book used by Belgian Sodalities when St. John became a Sodalist in the College of Mechlin; moreover a copy of the act made by the Saint still exists; it bears the title given it by Father Coster "*The Sodality Prayer*"; and we know that the Saint frequently recited it.

The Act with which the name of St. Francis de Sales is connected was copied in 1594 into the archives of the Sodality of the Professed House in Paris. This gives reason to believe that it was the formula used in the College of Clermont Sodality, the oldest of the Parisian Sodalities, founded by Father Leunis himself, and in which St. Francis de Sales became a Sodalist in 1583. But there is no positive proof. The greatest authorities on his life and the most careful edition of his works can give no light upon the matter.

The *Prima Primaria* has a tradition that St. Francis de Sales was admitted to membership; they used the formula under discussion, hence the Saint must have pronolunced it.

The conclusion is therefore that neither of the Saints originated the formulas, but simply used them.

The Act "of St. John Berchmans" is sometimes attributed to St. Francis de Sales; this error was due to the fact that in volume I of the "*Opuscules*" of the holy bishop, printed by Claude Hérissant in 1767, the act was printed in an appendix of prayers composed by different authors; whence the authorship of the act was hastily attributed to St. Francis.

Brooklyn Alumni Sodality Bulletin

These eight neatly printed pages, octavo size, contain much interesting and useful information.

The **Message of the Spiritual Director,** *Father Paul R. Conniff, S. J.*, is a neat presentation of the Sodalist's *love* for the Blessed Virgin and of the *works* by which that love is proved. Special insistence is placed on the help which Sodalists can give to *non-Catholics who are groping toward the light.* A sympathetic reception, the apt pamphlet, the instruction class, are some of the influences available.

The **"Epitome of 1927 Activities"** is very encouraging. *Formal discourses* were delivered on live topics by Sodalists and non-Sodalists. Some subjects were: "*Sodality activities and the purposes animating our work*" (by the Prefect); "*The Care of the Eye*" (by a Sodalist oculist); "*Church History in Massachusetts*" (by the Registrar); "*History of the U. S. Constitution*" (by a Sodalist). A full list of *Officers, Members and Probationers* closes the Bulletin. Among the 11 Committees are enumerated *Employment, Visiting* and *Relief, Catholic Interests*, and *Press.*

Editor's Note. This Bulletin just came to our notice when we were about to suggest such annual Sodality reports. It is a good move. In a small compass, this report gives a good notion of the Brooklyn Sodality and its doings.

Pamphlets like our Province Catalogues contain the annual reports of the chief Spanish Sodalities whether for men or women. Officers and members of the various sections are indicated; there are *group photographs*, and sometimes *snapshots* of the Sodalists in action among the sick, the poor, and the children whose sports, catechism, and education in other matters are directed by the Sodality.

This is good Sodality propaganda. Every Sodalist finds in the report an excellent *souvenir* of his associates and their common experiences; the tie binding him to the Sodality is strengthened. Others can see who the Sodalists are and what they do. Where their labors have been lightened, *priests and bishops* will be grateful, and others will desire to have Sodalities of their own. In proportion as other Sodalities are surpassed, they are likely to be stimulated to a more beneficent life.

Diligence, therefore, in collecting and classifying such information for the annual report of the Sodality is itself an excellent work of zeal. Nor is it difficult when properly conducted. A little observation while at work and a brief reflection afterwards, will soon enable one to fill out a printed form which can then be turned in to the proper secretary and tabulated. The end of the year will then show much tangible information, already well ordered, from which it will be easy to prepare a comprehensive and satisfying report.

The question has sometimes been asked us here in Rome: "Just what positive evidence have you of the Sodality's apostolic activity NOW?" The inquirers have not been at all sympathetic. Particular instances and not generalities were asked for. We were able to point to several striking instances recorded in the "*Acies Ordinata,*" but while certain that they were but a drop in the ocean of the Sodality's activities throughout the world, it was very disappointing, not to say exasperating, to be unable to give chapter and verse.

Hence no matter how unspectacular the activity of a Sodality may be — and what can be more hum-drum than teaching catechism to ten-year-old ragamuffins, especially when the self-same Sodality has been doing it week in and week out for the last fifty years — accounts of the work should be published regularly so that inquirers can get definite answers like the following:

"Sodalist boarders in St. Joseph's College, Trichinopoly, India, during the year 1926, sent Catholic tracts to more than 500 non-Christians and to about 100 non-Catholics whose addresses they had collected. 2 non-Christians and a Protestant who received the tracts have been baptized; others are under instruction." ("*Morning Star.*" 1927, p. 37).

"2,000 children and hundreds of hospital patients received 5,000 Christmas presents, valued at 2,168 dollars, which sum was collected by the Sodalists among themselves and 1,000 other persons in and about the city to whom they appealed." (From an annual report of the Sodalists' of the Jesuit Ateneo, Manila, P. I. Cf. "*A. O.*" 1927, p. 8).

The Sodality an Elite

"*Just what does that expression mean,*" we were asked by a Scholastic. "*How can the Sodality be a select body when it embraces so many members of the class for which it was erected?*"

The answer is that the proper "selection" of Sodalists does not depend on this or that number, but on **excellence of life and exercise of virtue.** Hence a very numerous Sodality may be a true élite...

It must be admitted that where hundreds and hundreds of men belong to the same Sodality, it is difficult to instruct them properly in works of piety and the apostolate. But it is not impossible. Hence the selectness of a Sodality is not to be judged by the number of its members but by **its spirit and its works,** and where these are good and desirable, they are a proof that the Sodality is really a chosen body.

A good example, perhaps, would be **the twelve Apostles and the more numerous disciples** relative to the large multitude which followed our Savior; there one sees two degrees of selection, that of the Sodality in general and the ristretto,- an example too which suggests the *diligence, assiduity, longanimity,* and *patience* which the Director should use towards his apostles and disciples.

TWO IMPORTANT SODALITY CONGRESSES

In accordance with the resolution formed by Ours at their Directors' Congress in Dijon last summer, **Jesuit and non-Jesuit Directors of Men's and Boys'** Sodalities, will meet under the patronage of the Cardinal Archbishop in **Rennes, France, on July 18, 19, and 20,** with a program of two papers in the morning and two in the afternoon: The subjects will be: "*The true notion of the Sodality.*" "*The genuine Sodalist, ancient and modern.*" "*The Director, his qualities and preparation.*" "*The Director in action according to the Rules and the needs of the times.*" "*Existing Sodalities and their fruits.*" "*The Sodality and the aspirations of youth.*". "*The Sodality and the modern apostolate.*" "*The Sodality and other organizations.*" "*The juridical standing of the Sodality.*" "*Its erection and aggregation.*„

A Men's Sodalities' Congress is to be held at **Essen, Germany, Sept. 23, 24,** and it is hoped that it will have a considerable effect in the *Rhineland* and in *Westphalia.* Much interest is taken in it by our Father Anton Schmitt, of Bonn, Germany, whose special work is organizing and dealing with men's Sodalities. He issues a small four-page pamphlet, four times a year, entitled "*Heerbann Mariens.*" Its message is destined for the Men's Sodalities of Germany and Switzerland. While numbers of Ours show considerable indifference toward the Sodality, as unfit for the times, an increasing number of **parish-priests** are looking to the Sodality as an instrument for the spiritual cultivation of men. These pastors highly appreciate existing organizations which promote *monthly Communion,* but they also feel that many of their men need an association like the Sodality which requires more of its members, and has the organization, methods, etc., which more fully develop the spiritual life of the layman. It is precisely on account of this favorable attitude of pastors that the present is a most important moment in the life of the Sodality in Western Germany. The Men's Sodality Congress of Sept. 23, and 24 will be the first of its kind in that region. Discourses have been arranged for, and framers of resolutions, prospective speakers, etc., have been notified to communicate beforehand with the pastor of St. Gertrude's Church, Essen, in and about which the sessions and functions are to take place.

The program calls for a discussion of the relations of the **Sodality with the Family, with the Parish and with its own members.** *Sodalists* as well as Directors will speak.

"The Queen's Work„ Changes Form

According to a circular just received from the Rev. Editor, *Father Daniel A. Lord, S. J.,* "*The Queen's Work*", is to be issued as an **eight-page newspaper.** The first number in the new form will appear at the **St. Louis Students' Sodality Convention, August** *17, 18, 19.* Individual subscriptions will cost **fifty cents a year** but the paper can also be bought **in bulk** *at an annual rate of 25 cents.* Sodalities or Directors ordering it in bulk can easily reimburse their treasuries by charging individual Sodalists from three to five cents a copy.

With time, two editions will be issued one entitled "*The Queen's Work in the* **School**", and the second "*The Queen's Work in the* **Parish**". Some features will be common to both editions, while two pages will be devoted respectively to strictly school or parish matters.

Everything essential to "*The Queen's Work*" in the past will be retained in its newspaper form, and to this will be joined the matter now appearing in the Bulletin, "*The Free Lance*", which was a natural out-growth of the Sodality Schools of 1927-28.

The new "*Queen's Work*" will be distributed **free to Jesuit Sodality Directors,** and one copy will be sent gratis to *every Jesuit school and college.* But the editors hope that Directors will wish **every Sodalist to have his own copy,** and that the whole tone of the new publication will have a distinct appeal to Sodalists and be a real help to Directors.

Editor's Note: While regretting the loss of the old form, one is comforted by the evident desire of reaching every Sodalist and Director with a distinctively Sodality message.

May the new publication realize the hopes of its editors, and do much to spread that true devotion to the Blessed Virgin which manifests itself spontaneously in the different forms of a genuine and truly supernatural apostolate.

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237 College students were admitted to the Sodality May 7, 1928, at **Holy Cross College, Worcester, Mass.** Of the college group. 40 were Seniors, 39 Juniors, 52 Sophomores, and 92 Freshmen while 14 (unclassified) entered the Externs' Sodality.

In February last, Holy Cross was said to have 1,118 students; how many were then Sodalists we do not know; but at any rate more than a fifth became Sodalists in May. As a large number of Holy Cross students pass to ecclesiastical seminaries every year, there is particular cause for satisfaction in this large enrollment; these young men will not forget the Sodality when they come to parish work. We say this with all the more confidence as the Reception Programme show the Sodalities to have the following **Committees for Apostolic Work: Hospital Visiting, Publicity, Missions** and **Bookrack.**

Editor: *Lawrence E. O'Keeffe, S. J.*
Superiorum permissu.

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